

# The Cable Tied

Vol. XVI

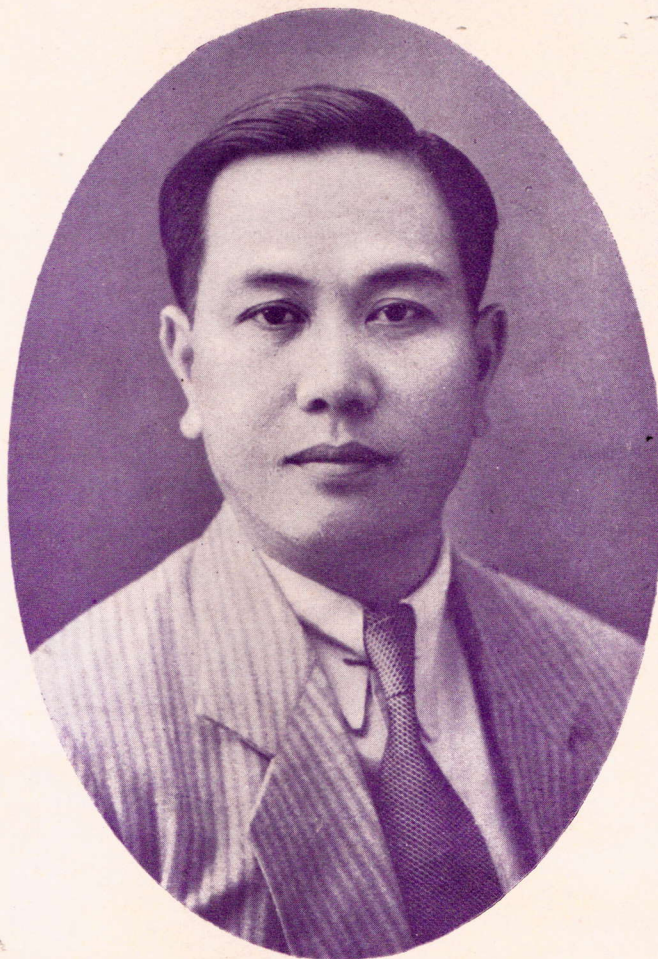
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OFFICIAL ORGAN OF THE  
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OF THE PHILIPPINE ISLANDS

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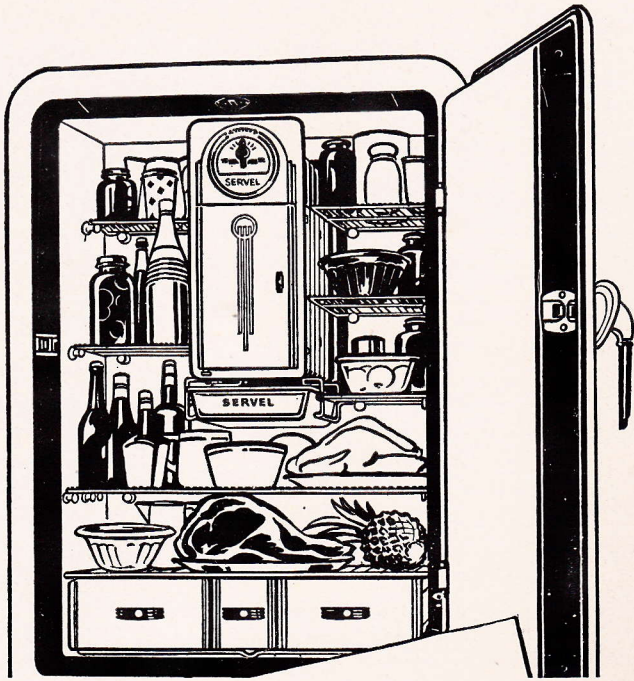
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**Senior Grand Lecturer**

*(An interview with him appears in the Spanish section of this issue)*



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# THE CABLETOW

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## EDITORIALS

### BON VOYAGE

**T**O Brother Paul V. McNutt, and his family, the brethren of this Jurisdiction send their best wishes upon their departure for the United States. It is our conviction that the Filipinos have made their stay in this country not only very pleasant, but mutually profitable for America and the Philippines in their political relations.

Good-will and understanding have marked those relations during Brother McNutt's term of office. It is not predictable, as far as the Filipinos are concerned, whether the High Commissioner will prove to their liking; and if he should not, whether they can do anything about it. Everything has to depend upon

the man alone—the beat of his heart, the breadth of his mind.

We are satisfied, however, that the McNutt heart and the McNutt mind have not disappointed us. The High Commissioner came unknown to the Filipinos and left to make them feel that he has been a true friend to them, will continue to be in the days to come. In the United States he will serve, as he has promised, as a defender of their welfare.

It is the Masonic fiber in him that makes Brother McNutt so good a ruler, so understanding a man, so sincere a friend. The brethren particularly will retain a very cordial memory of him, and respect his name as that of an upright Mason, loyal and true. May his shadow never grow less.

### LABOR DAY--A MASONIC DAY

**W**E have a good reason for joining in the observance of Labor Day. Labor built King Solomon's Temple—the labor of faithful, hard-working men. The symbolism remains with us: we are still building a Temple—the temple of human perfection—and no idle days confront us. Our working tools are tokens of the first magnitude in the appreciation of our Masonic service to mankind.

It is impossible to achieve the ends of our Craft without work. Our struggle is without end, for struggle is the essence of our existence; that is to say, struggle with a good purpose, with eyes single to the common good. It is not like the struggle of the carabao when compelled to work, but struggle, whether of the brawn or the brain, leading to achievement in which the satisfaction is duty done.

If idleness and not work inspired its founders, Masonry would not be the great thing that it is now. Masonic history is human activity, constant, unflinching. Our epics are epics of action, and our greatest achievements are deeds, not words. Our leaders have

not merely dreamed of goals, but have striven, no matter the odds, to attain those goals. The absolute measure of Masonry's success is the ability of its adherents to work for human improvement.

There is no such thing as a goddess of fortune as far as the laborers of our Craft are concerned. We cultivate the field, hew the forest, level the mountains, that we may secure our comforts; under no circumstances do we acquire those comforts sitting and with arms folded. Our Institution was not built by dispensers of privilege, but by men who believed in work and action as the only means to achievement. There is no place for an idle class in the universal scheme of Masonry.

Labor Day exalts the dignity of labor; therefore, it condemns the idler. The idle Mason is an anachronism, and should not exist. For he is not a Mason who does not constantly seek to rise towards nobility, who does not work to make himself more deserving of the image of his Father in Heaven. Work is the law of human betterment, and there is no other law. A Mason must work and love work, or he is nothing in the great order of his Brotherhood.

### LONG MAY IT WAVE

**M**AY 30th—Memorial Day—set aside for the consecration of the soldier dead, is full of Masonic signification. The Brethren never fail to pause in reverence for those who lay down their working tools in the midst of the struggle, and more so for them who fall in line of duty. Americans and Filipinos came to their end this way—defending principles under their respective flags—and did not count the cost as long as duty called. Their common virtue

was the courage of their convictions, and such has really no flag but the flag of human nobility—the emblem that flies wherever man has found his abode. Long may it wave!

This is the flowering of the human good-will, this dedication to the soldiers of America and the Philippines who fell on the battle-field. Time has erased the scars of their quarrel and only the noble ties of friendship remain. It is Masonic friendship exemplified in the most beautiful form.

# EDITORIAL

## "STOP, LOOK AND LISTEN"

An automobile is passing along on a public highway when a railroad crossing looms up in the roadway ahead. The people in the car see a white diagonal cross, and the following words are printed on it: "STOP — LOOK — LISTEN." The careful driver knows the value of that warning, and he stops his car and satisfies himself that there is no danger approaching, before he proceeds in crossing the railway track. Indifferent drivers, often owners of the car, pay less attention to these warnings and we read in the daily newspapers of lives being lost and automobiles wrecked because this warning was not heeded. "Stop, Look and Listen" is a warning that could be applied in the daily life of all men in this busy world today.

The brethren of the Masonic Fraternity in the Philippines are busy in carrying on a peaceful and unmolested program of development work which has been showing wonderful progress for many years and many of our brethren do not realize that there is today a deadly menace confronting Freemasonry in most all parts of the world.

For this reason, Masons in this country are warned to be constantly on guard and a careful outlook should be made by all Masons for cowans and eavesdroppers so that this work will not be seriously interrupted by "surprise attacks" from those forces which fear the activities of Freemasonry. All Masons should, therefore, come to a full "stop" at the slightest warning, and "look and listen" until they are quite sure that there is no danger of any kind lurking around the corner. Wise men heed warnings; but often the foolish men, or we might say, the careless or thoughtless men, say "oh, there is no danger," and proceed with their proposed undertakings, and often fall into the traps set by their enemies.

Men who are trained in the simplest rudiments of war know the disaster that lurks in surprise, and for that reason the most elaborate precautions are taken, through world-wide spy systems and reconnoitering great areas in front of an advancing army, in order to avoid surprises or traps. Freemasons must also be constantly on the lookout for surprise or traps which might be set by their enemies who hope that members of our Craft will be caught napping and that our Fraternity will be embarrassed in the eyes of the public.

So much depends upon the successful carrying on of Masonic work at this

time that it is of the utmost importance that brethren in the Philippines do not become indifferent to what they may consider the regular routine work of the Lodges from month to month. It should be the duty of each Mason to know what his Lodge is doing, and to assist in that work by being present at the regular and special meetings. Masonic activities originate in the Lodge rooms, and, like all undertakings, the foundations are the most important part of the work.

The old saying that in union there is strength, could definitely be applied to Freemasonry. If a Mason does not attend his Lodge meetings, he is depriving the Craft of his cooperation. The strongest and most active Lodges are made strong and active only by the attendance of the individual members of these Lodges. When each individual Mason attends his Lodge meetings, he knows what is taking place in his Lodge, and the actions taken by his Lodge is strengthened by the knowledge that the individual members are backing these actions with their presence, which gives strength and power to the Lodge.

Sometimes we hear of piques and quarrels among the members of a Lodge. Freemasonry does not like piques and quarrels to take place among its members. Masons recognize that all men are human, and when men gather together in meetings, and when these men are serious and active, discussions will naturally be indulged in and opinions may differ which may sometimes lead to misunderstandings. Freemasons have been taught to be tolerant, and here is where each individual member of the Craft comes in; piques and quarrels in a Lodge are usually over something trivial at the beginning, and Freemasonry does not want to see small differences grow to such proportions as to become serious enough to threaten the peace and harmony of the Lodge and it is the duty, and the privilege of each individual Brother to step in and quiet these family quarrels, and bring out of each misunderstanding something that will add to the strength and character of his Lodge.

The *Danger* of piques and quarrels, lies in permitting same to grow and become enlarged until the peace and harmony of the Craft itself is threatened. A healthy exchange of opinions of the members of a Lodge is a good thing, but each member must be tolerant at all

times. The danger of dividing a Lodge into separate cliques is one that should be fought by all individual Masons. There is nothing that will cause more destruction than a "Lodge divided against itself." Always remember that old adage "united we stand, divided we fall." The enemies of Freemasonry would like nothing better than to see one of our Lodges "divided against itself." Here is where the warning of "Stop-Look-Listen" should be obeyed.

The strength of our Ancient Craft is in the Unity of its organization. Freemasonry has overcome oppressions beyond description for centuries, and its greater power is its unity and brotherly love. We must strengthen this power by insisting upon unity and brotherly love in our organization.

If anything happens in one of our Lodges which is contrary to the ideas of some of the individual members, do not blame the officers of that Lodge; blame the individual members who did not attend the meetings. All differences which can possibly come up at a Lodge meeting are, in most cases, brought before the Lodge by good Masons who are serious and who would make almost any personal sacrifice to see their Lodge prosper. If something is brought up that does not meet the approval of the other members of his Lodge, there may be an argument, and the strength of the argument will depend upon the serious intentions of the members; but when it is all over, it is the duty of each individual member to see to it that peace and harmony continues to prevail for the good of the order.

It is contended that when a difference of any kind arises in a Lodge and this difference is allowed to grow, until it becomes serious enough to threaten the peace and harmony of the Craft, it is positive proof that the individual members of that Lodge have not done their duty by attending meetings and cooperating with the officers of that Lodge in keeping its members united in "one sacred band or society of friends and brothers, among whom no contention should ever exist, except that noble contention or rather emulation of who best can work and best agree."

These last words are not idle words to be passed over as so much of a lecture. These words have a forceful meaning to all good men and true. It is a very rare thing to find a Mason who will deliberately stand in the way of main-

(Continued on page 275)

# THE OBJECT OF LIFE IS MORE LIFE

By ERNEST CRUTCHER, M. D., F. P. S.



HERE is but ONE life—not many lives, Life IS, and continues—Ever on. Evolution is one great factor, and evidence. Since individuality is the intent of Nature, persistence in existence is imperative to the end that such development obtain.

Evolution has three phases: physical, mental and spiritual. We unfold or in-fold, according to how we model our careers. It is not a soul-saving duty so much as a soul-development and maturing. Man is greater than he knows.

In Bulwer's "Strange Story," he says: "If man ceases to exist when he disappears in the grave, you must be compelled to affirm that he is the only creature in existence whom Nature, or Providence, has condescended to deceive and cheat by capacities for which he has no available objects." Now mull that.

In one of H. G. Wells' books he remarks: "The belief in immortality is tacit and formless in the young. It is there. The fear of death is not extinction, but fear of something unknown and utterly disagreeable."

Bucke said: "To him who has developed cosmic consciousness, death is a trivial incident which does not affect its continuity."

I have come to suspect some lofty types as possessing cosmic consciousness without quite realizing it. Numerous occultists aver there are many great souls on the earth, some newly incarnated, pursuing their work and striving to uplift the race. Doubtless it is discouraging, at times, when they perceive the fatuity of the average life of the ones they seek to aid. Fortunately, in reincarnation we do not have memory but do have the FRUIT of precedent lives.

Faculties are active, capacity is passive. To advance, the faculties must be fed and thus are capacities augmented. "To him that hath is given." Growth of soul powers is a strenuous engagement, and sloth in spiritual affairs is like the rust of oxygen on metal. The metal may be brightened by energetic rubbing, perhaps, even as spiritual faculties may be restored and brightened.

Time is only protracted consciousness, because there is no substance outside of a consciousness preceding it. In the course of the ages there have been many religions, theologies, dogmas, theories of what God wishes, divers priestcrafts and superstitions, endless ceremonies and genuflexions, sacrifices and surrenders by benighted humanity, largely influenced by superstition and falsehoods to the end that a few "Chosen and sanctified" (set-apart), might be fed, clothed, and given a dignity and veneration above the mass. In every age some have cunningly, shrewdly manipulated the minds of the unthinking, fastening upon them such notions, practices, modes of worship that the self-elected vicegerents wished them to have. In this way were the unruly controlled. Much good was done in keeping in subjection and obedience to the law of right and peace, very many who were yet crude and unevolved to know the difference between *meum* and *tuum*,—mine and thine,—honesty and dishonesty.

The law of the jungle among men was little known prior to the introduction of theological laws and priestly regulation. Let us give them due credit. Let us, likewise, in this day of enlightenment and education, take from them all arrogance and top-loftiness of vicegerency and as mouthpieces of the Great Creator, to speak in His authority and arrogance.

Of all the religions and superstitions ever before mankind, the Christian PRINCIPLES stand above all others in beauty, logic, fairness, reason and excellence. If these PRINCIPLES were but actuative and thoroughly infused into the heart and life of every man, there would be no use for peace officers, lawyers, judges, or governors. The Golden Rule would obtain, and man's evolution into superman would rapidly ensue, with opened spiritual keenness and wisdom not even now suspected. Each would be a law unto himself, and each would delight in the law of right, and in that law would each meditate day and night. In this way would come the "thousands years" of peace, tranquility, kindness, unselfishness and love men have emptily prayed for. Alas, we "pray" on Sundays, and then "prey" all

the rest of the week.

One cause of our impudence and temerity in "preying" on others is the absurd doctrine of vicarious payment we are taught. To live as wolves and vultures all our lives, and then, by the emptiness of "belief," receive unction and forgiveness for every wicked and selfish act of a long, vicious, careless career. A vicarious payment is utterly dishonest and unnatural, without basis in reason or justice. The omnipotence of God is not limited. How ludicrous that humanity thinks the Creator stopped work when He made the grotesque conceit cyclept man. Meditating this vanity makes laughter, and only the teaching of a primitive priesthood to an unsophisticated laity of aboriginal intelligence, could have accepted so ludicrous idea.

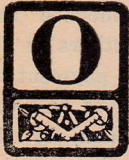
Creation continues and evolution progresses in all the Universe. The countless whirling suns far out in the immensity of space declare the ceaseless activity of creation. To speak of a billion worlds is stunning, but to conceive of thirty trillions provokes dumbness; yet this is science's late discovery, and no star as small as earth is counted. "What is man that Thou mindest him!"

Contemplating the multitudinous forms of our small earth, the complexity of fashions, diversity of physical functioning, necessitous manner of subsistence, mode of procreation, and natural laws controlling,—human intelligence is aghast in wonderment and worship of the Wisdom designing and directing. How, then, can the creative impulse cease with the making of that incomplete prattler who styles himself 'lord of creation,' superior to "lower orders" as if he had risen very far above such scorned beings who excel him in altruism, industry, fidelity to kind and courage of defense! Man's self-esteem and fatuous pride would excite contumacious laughter did these "lower orders" stop their ruminant lifework to look on him who "struts and frets his hour upon the stage and then is seen no more." Verily, "Earth is filled with His glory," but knowledge of Him and adoration as well, seems woefully wanting.

# A JUST AND UPRIGHT MASON

## HIS DUTIES AND RESPONSIBILITIES

By A. E. TATTON, P. M.



ONE of the first lessons that we are taught in Freemasonry is that "it is the internal and not the external qualifications that recommend a man to be made a Mason." Hence, it is the duty of those who propose candidates and of every member of an investigating committee to not overlook any little stain on the moral character or any defect in the mental ability of a petitioner which renders him incapable of properly understanding or comprehending the principles of our Fraternity. "Masons should be clean of speech, clean thinking, clean acting and live clean and creditable lives."

Some one has said that, while the Craft may grow numerically, the cause of Freemasonry will not be advanced unless the membership is conscious of the purpose to which it is dedicated. The right of existence of our Fraternity is that its existence is necessary for the preservation of human and humane civilization, or, because of the invaluable service it can render in the transformation of existing chaotic conditions.

Such lofty ends can never be attained by a mere numerical increase in membership. The object should not be so much to make more Masons, but to make better Masons, because the force and effectiveness of the Fraternity is in direct ratio with the quality and not the quantity of its members. This idea was very forcibly expressed by a Past Grand Master of Alberta a few years ago when he said: "There are some things the honorable Mason cannot do, never will do. He never wrongs or degrades a woman. He never cheats, or oppresses a person weaker than himself. He never betrays a sacred trust, but is sincere, candid and generous. I do not mean to be generous with money alone. I mean to be generous in his judgments of men and women and of the nature and prospects of mankind. A Mason may be a good husband, a kind father, a regular hail fellow well met, but if the world at large can detect in that Mason's life one or two glaring inconsistencies, as for instance, that he is not square in his money obligations, or that his word is not wholly to be trusted, or that he handles the truth in a slipshod manner, then you may be sure that

the world will judge that man and Mason not by the many good things he does, but by the one or two glaringly bad things in his life. Therefore I would bring these ideals down to bear upon the common round of our daily task."

To be a Mason is a privilege that carries a corresponding responsibility. We must stand four-square for sound morals and good government. Law enforcement and obedience to the law is a moral as well as a legal duty. "Disobedience to the law on the part of a Mason, injures not only himself, but the Fraternity as well, and by his example, he leads others to look upon the law with a like disrespect. No man is a true Mason who wilfully violates the laws of his country."

The claims made by Freemasonry must be substantiated by the individual Mason. The character that we show to the world is the character which the world attaches to our beloved Fraternity. From the youngest E. A. Mason in the N.E. corner of the Lodge to the W.M. who presides in the East, there rest on each and every Freemason an obligation to exemplify in his daily conduct the principles inculcated, in other words, to live his Masonry. Every Mason holds in his own hands the honor of the Craft, for just so far as we reveal to the world our loyalty to the principles of truth and justice, by just so much do we prove the worth of the ideals of Freemasonry and assure mankind of our right to continue as an Institution looking to the best interests of society. We must never forget that the most powerful influence for good that the Craft can exert is that proceeding from the personal character and influence of the individual Mason.

No Mason can be a bigot either within or without the Lodge. Tolerance is a Masonic virtue, for upon that is built our whole structure of peace and harmony; and a Masonic Lodge in which peace and harmony does not prevail, is entirely un-masonic. In our fraternal intercourse particularly, we must avoid all political or religious wrangling which can, in the least degree, interfere with our Masonic intercourse. We must make our watchword "Service," not merely in our relations in the Lodge or with the Brotherhood; for we must remember that

we owe duties as well without the Craft as within it, and that we are bound, as Masons, to give our best in those relations which we bear to our family, the community in which we live, and the country of which we form a part.

A Grand Master of Alabama some years ago called attention to an offense that should be avoided by Masons. He said: "We have foes without, and foes within our ranks; and one of our greatest within is the Brother who has knelt at our sacred Altar and received the same solemn obligations, professing a belief in God and calling upon Him to help him and keep him steadfast, and now lets fall from his lips such profanity as to make one almost shudder. Alas, how often do we hear words of profanity and vulgarity coming from the lips of those who have been taught to reverence and adore the name of God; how often, in places of business, on the streets, everywhere, sometimes in the parlor or waiting-rooms and even within the Lodge room, do we hear the name of God taken in vain in the most shocking manner? Brethren, is it becoming in any man, especially in a Master Mason to be guilty of this offense? I trust that every Worshipful Master, and every Master Mason will take an active interest in rooting this evil out of our membership." This attitude is not peculiar to Alabama alone. Profane swearing has been condemned in no uncertain language in many jurisdictions. In some jurisdictions one of the questions asked and answered is, "Does he habitually use profane and indecent language?"

In this connection, Manly P. Hall in his inspiring little book entitled the "Lost Keys of Freemasonry," describes Freemasonry in words to which every Mason should give serious thought. He says: "The average Mason, as well as the modern student of Masonic ideals, little realizes the cosmic obligation he takes upon himself when he begins his search for the sacred truths of nature as they are concealed in the ancient and modern rituals. He must not lightly regard his vows, and if he would not bring upon himself years and ages of suffering he must cease to consider Freemasonry solely as a social order only a few centuries old. He must realize that the ancient mystic

(Continued on the next page)

## ◆ A JUST AND UPRIGHT MASON ◆

(Continued from the preceding page)

teachings as perpetuated in the modern rites are sacred, and that powers unseen and unrecognized mold the destiny of those who of their own free will take upon themselves the obligations of the Fraternity.

"Freemasonry is not a material thing: it is a science of the soul; it is not a creed or doctrine but a universal expression of Divine Wisdom... In its highest sense, it is neither historical or archaeological, but is a divine symbolic language perpetuating under certain concrete symbols the sacred mysteries of the ancients. Only those who see in it a cosmic study, a life work, a divine inspiration to better thinking, better feeling, and better living, with the spiritual attainment of enlightenment as the end, and with the daily life of the true Mason as the means, have gained even the slightest insight into the true mysteries of the ancient rites."

Let us consider briefly how Freemasonry is intended to be applied to the problems of daily life. This is fully set forth in the great address made by Albert Pike before the Grand Lodge of Louisiana in 1858. I have taken only such parts as are particularly apropos to my purpose and will endeavor to express them without quoting literally.

As many other Masonic writers have done, Pike tells us that, in order to know what Masonry is, we must study its history, its antecedents, its statistics, and especially its morals and philosophy.

In what follows, the teachings of Freemasonry apply to the individual Mason in his daily life; not on Sundays only, or on great and special occasions but for every waking moment of our lives—in all our varied activities; in the home, in business, in our pleasures; in every thought, act, and word.

Freemasonry teaches us that as true Masons we must be and must have a right to be content; but we can be so only when we live for others who need our assistance; that have a claim upon our sympathy, and not for ourselves alone. As individual Masons we are expected to do what we can if it is within our power, that is financially; and if we cannot do so alone then by acting together. In the words of a great Roman, quoted by Pike, "Men in no respect so nearly approach to the Deity, as when they confer benefits on men. To serve and do good to as many as possible—there is nothing

greater in your fortune than that you should be able, and nothing finer in your nature than that you should be desirous to do so!"

As employers of other men, we are to exercise consideration and humanity in our dealings with those who through lack of work face starvation, and to those to whom overwork means sickness if not death itself.

As employees, we must be honest, punctual and faithful, respectful, and obedient to proper orders.

Masonry teaches the employer that there should be work for those who desire to work, and that those who from sickness, old age, or helpless infancy are unable to work should be cared for. That the man who closes down his factory, mine or workshop and thus causes his workers to face starvation, because he does not get what he considers sufficient profit, commits an awful sin against Masonry and in the sight of God. So also the man who reduces wages to a point where workers are unable to provide themselves with the necessary food, clothing and shelter. It teaches that it is the duty of a Mason and a Brother to keep at work those who would otherwise go hungry or suffer for want of sufficient clothing and thus be driven to theft and vice. That he must pay fair wages tho it may reduce his profits or even wipe them out entirely and eat into his capital, because Masonry considers that God has but loaned him his wealth making him the almoner and agent to invest it.

Masonry requires of its initiates fidelity both to the spoken and written word. The word of a Mason once given should be held sacred, and the Mason who violates his obligations deserves and should receive severe judgment from his Brethren. A Mason should choose misfortune rather than baseness and should prefer to die rather than be dishonored.

It is the duty of a Mason both to learn and to do; not to squander time but to study much; to learn that we may be able to do, and to do, earnestly and energetically, whatever may be required of us by duty, by the interest of our Brethren, our country, or our fellowmen in general.

Masons must be just. We must use our moral faculty, the conscience, by applying it to existing relations and circumstances and thus develop it and all its kindred powers, that we may be able to deduce the duties that arise

from these relations and circumstances, and which are by them limited and qualified, and which become obligatory upon us. We must learn justice, the law of right, and the divine rule of conduct for human life.

Masons should always speak the simple truth, no more or no less, or not speak at all. Masonry, we are told, lays down this rule: "If there be virtues and thou are called upon to speak of him who owns them, do thou tell them forth impartially; and if there be vices mixed with them, be thou content that the world shall know them by some other tongue than thine. For if the evil-doer himself deserves no pity, his wife, his parents or his children, or other innocent persons, who love him, may."

Is it not an honor to be enrolled as a member of an institution that stands for right living, correct thinking, a high standard of morality, with tolerance for the belief of every man, and charity for all mankind? But he who imagines that he becomes a Mason by merely taking the degrees, and that, having had conferred upon him the right to be called a Master Mason, he may thereafter worthily wear the honors of Masonry without labor or exertion, or self-denial or sacrifice, and that there is nothing to be done in Masonry, is strangely deceived.

The following questions propounded by that wonderful man and Mason, Albert Pike, furnish us a criterion by which we may examine ourselves and also determine whether nothing remains to be done in Masonry.

"Does one Brother no longer proceed by law against another Brother of his Lodge, in regard to matters that could be easily settled within the Masonic family circle?"

"Do Masons no longer form uncharitable opinions of their brethren, enter harsh judgments against them, and judge themselves by one rule and their brethren by another?"

"Are political controversies now conducted with no violence and bitterness?"

"Do Masons refrain from defaming or denouncing brethren who differ with them in religious or political opinions?"

"What grand social problems or useful projects engage our attention at our communications?"

"Where in our Lodges are lectures habitually delivered for the real instruction of the brethren?"

(Continued on the next page)

## A REALISTIC EXAMINATION OF OUR TRADITIONS

By S. N. SCHECHTER, P.M.

Masonry at work is a chapter in its history which is so little known beyond its tiled doors that many are beginning to question the wisdom of it.

The masses the world over believe in a large measure all they read and hear. And the only news or enlightenment they get on the aims and objectives of Masonry is what the enemies of the Institution feed to them with regularity. An unchallenged lie or a distorted half truth becomes a gospel truth in the absence of facts to the contrary.

Wherever enlightened government is suppressed and tyranny is enthroned, Masonry is singled out as one of its first victims. And not a voice is raised in its defense because the general public know so little of the good that Masonry has done or is doing.

I think our reticence and reluctance to defend our good name, and to bring to light the things Masonry stands for is, in a large measure, responsible for this dilemma. I am willing to grant that traditions have something sacred about them which preclude their being taken too lightly. On the other hand, there is such a thing as over doing even sacredness. No useful purpose can be served by hanging on to an out worn conception or a method of procedure which has outlived its usefulness.

What was revolutionary a century ago may be conservatism to-day. To remain silent in the face of an attack on our Institution might have had a sound basis in the distant past. Then communication was slow, slander traveled at the tempo of a snail's pace. But

to-day when things move with lightning like rapidity, we cannot sit twirling our thumbs and allow the venom of the ill spoken word to poison the minds of millions.

There is not a thing about Masonry which we have to conceal or have to be ashamed of. Nothing in its ritual or philosophy which if made known that could have any other effect but to enhance its prestige and make thinking men its defenders instead of its calumniators.

I think the time is ripe for a realistic examination of the thing we call tradition, and approach the subject with some sane thinking, thinking which is in consonance with the demands of the time and age we are living in.

## A JUST AND UPRIGHT MASON

(Continued from the preceding page)

"Do not our sessions pass in discussion of minor matters of business, the settlement of points of order and questions of mere administration, and the admission and advancement of candidates, whom after their admission we take no pains to instruct?"

"In what Lodge are our ceremonies explained and elucidated and where are those great primitive truths of revelation taught, which Masonry has preserved to the world?"

In addition to the foregoing, we might well ask ourselves, were we sincere in our declarations when we submitted our petitions? Are we making any effort to practice in our daily lives the lessons taught us by our great ritual? Do the obligations taken at our Altar mean anything to us, or did we give lip-service only in order to gain admission? Are we, each one of us, doing our part to make our closing benediction effective? These questions call for an answer, and it is the duty of each individual Mason to see that they are answered aright.

Some time ago the following quotation from a school paper came to my notice: "Youth is not a time of life—it is a state of mind. It is a temper of the will, a quality of imagination, a vigor of emotions. Nobody grows old by merely living a number of years. People grow old by deserting their ideals." On reading this item the

thought occurred that if we Masons but fully realized the beauties of our teachings and the idealism to which they lead, and did our best to live up to those ideals, we need never grow old but could retain our youth until this earthly body of ours goes down to mingle with its kindred dust.

The lessons of the Lodge room, if put into practice will result in a virtuous and well-spent life. Far too few of our members realize that Freemasonry is so rich in content; so noble in its ideals; that it is not merely an association of men desiring to share the advantages of a fraternal society. We do not become Masons just to be able to wear certain outward tokens or insignia of a so-called secret society, but, if the title of this article applies to us, we become Masons that we may the better exemplify in our lives the cardinal virtues of true manhood. Unless such was our reason we are not Masons and do not belong in a Masonic Lodge.

A Mason who is a Mason in the heart is a good citizen, one who works righteousness, and is of good report among all people.

Each of us is bound to make the little circle in which we live better and happier; each of us is bound to see that out of that small circle the widest good may flow.

The poet, Whittier, very fittingly

described the Masonic life in the following words:

"What asks our Father of his children, save  
Justice and mercy and humility,  
A reasonable service of good deeds,  
Pure living, tenderness to humane needs,  
Reverence and trust, and prayer for light to see  
The Master's footprints in our daily ways?"

No knotted scourge or sacrificial knife,  
But the calm beauty of an ordered life  
Whose very breathing is unworded praise!  
A life that stands as all true lives have stood,  
Firm-rooted in the faith that God is good."

As someone has well said, "Others are affected by what we are, and say, and do. And these others have also their sphere of influence. So that a single act of ours may spread in widening circles through a nation or humanity. The doors of your soul are open on others and theirs on you. Simply to be in this world, whatever you are, is to exert an influence—an influence too, compared with which mere language and persuasion are feeble.

"Doing nothing for others is the undoing of self. We must be purposely kind and generous, or we miss the best part of existence. The heart that goes out of itself gets large and full of joy. This is the great secret of the inner life. We do ourselves the most good by doing something for others. Dreams pass; work remains. They tell us that not a sound has ever ceased to vibrate through space; that not a ripple has ever been lost on the ocean. Much more is it true that not a true thought nor a pure resolve, nor a loving act has ever gone forth in vain."

# ARE WE APPRECIATIVE?

By ERVIN C. ROSS, P.M.

The fraternity of Free and Accepted Masons is probably the largest "band or society of friends" organized under definite rules and regulations in the world. Its members are united by common aims and endeavors and are guided by the same lights and landmarks and yet, each individual has his own preferences, tastes and convictions as to home, church and State. Religious, political, and social differences are tolerated and expected.

Although in no other large organization are the attainments of membership intellectually, morally or physically so high as they are in the Masonic fraternity, our brotherhood flourishes only in lands where freedom of expression and action are permitted. Despotism rules, or government based on superstition and brutality, is influenced perforce, by a psychological slant that makes it suspicious of any powerful organization not its own creation. Despotism has always worked for the destruction of the organization of Free Masonry and hindered the exercise of its activities.

It is usually pretended that the decrees of a Grand Lodge officer have some mysterious binding force that might, in some manner yet more mysterious, seriously hamper supernaturalistic aims. Those who have been initiated into its mysteries know that the

secrets of the Free and Accepted Masons are not of a subversive character. They know that to honor the Supreme Being, to respect the home, and the exercise of authority for the good of all, are principles that every Mason believes in and constantly is admonished to live up to. The badge of a Mason should be the badge of a good citizen and so it is where men are able to express their thoughts without fear.

How thankful we should be that here in the Philippines no one who is a member of our Craft need fear jail, loss of home, or threat of personal safety by reason of his membership in our order. The public wearing of symbols to denote his membership is restricted only by the canons of good taste or the regulations of the order. The wearing of a pin in such a country as ours may be a breach of etiquette but the emblem does not have to be hidden from the

eyes of the police. Should a Brother, in a forgetful moment, wear his apron on the street, he would simply be the object of amusement. In other less favored countries such a slip would entitle him to answer the next morning's prison "check-up." The difference between smiles and stripes, in such an instance, signifies a difference of two separate worlds of thought.

Fortunate, indeed, are we who have been privileged, either to grow up in such an atmosphere, or to have been brought into its influence. In these days of confusion, with world events moving so rapidly, it seems wise to consider gratefully the benefits of the institution which we enjoy and to let that gratitude be expressed in fidelity to the foundation stones of Free Masonry. Thus we shall be able to preserve liberty for ourselves and to guarantee it to our posterity.

## GOOD COUNSEL IN ALPHABET FORM

Attend carefully to the details of your business.

Be prompt in all things

Consider well, then decide positively.

Dare to do right; fear to do wrong.

Eudure your trials patiently.

Fight life's battle bravely, manfully.

Go not in the society of the vicious.

Hold your integrity sacred.

Injure not another's reputation or business.

Join hands only with the virtuous.

Keep your mind from evil thoughts.

Lie not for any consideration.

Make few acquaintances.

Never try to appear what you are not.

Observe the Sabbath Day.

Pay your honest debts promptly.

Respect the counsel of your parents.

Sacrifice money rather than principle.

Touch not, taste not, handle not intoxicating drinks.

Use your leisure time for improvement.

Watch carefully over your passions.

Venture not upon the threshold of sin.

Tend to every one a kindly salutation.

Zealously labor for the right, and success is certain.

This should be pasted in the hat of every Mason, and read every day, in the morning or at night.—*Ky. S. R. Bulletin.*

## THE SPORTSMAN'S PRAYER

O Thou, who rulest from on high,  
Make me, I pray, a Reg'lar Guy.  
As I pass thru this vale of woe,  
Let me shoot square with friend and foe;  
I pray Thee make me loyal, true  
To Thee, my friends and country, too.

Teach me to play a game that's square,  
If fight I must, let me fight fair,  
And if I'm fated not to win,  
Teach me to take it on the chin—  
No matter, Lord, how hard I'm hit,  
I pray Thee never let me quit.

E'en tho' my troubles multiply,  
Let me not snivel, whine or cry;  
But show me how to smile, I pray,  
To spread good cheer along the way  
And scatter sunshine now and then—  
So mote it be, O Lord, Amen.

—Tom Fox in *Craftsman*

## SICK COMMITTEE

The following brethren have been appointed by the Most Worshipful Grand Master as members of the Sick Committee for the month of May, 1939.

John W. Ferrier (3)  
Nicolas S. Cruz (12)  
Mauro Mendez (15)

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# THE CONSTITUTION AND FREEMASONRY

One hundred fifty-two years ago, on September 17, 1787, the Constitution of the United States was born; the constitutional convention completed the draft of the historic document, and it was signed by the thirty-nine Deputies of their respective States then present.

The United States Government, through its Sesquicentennial Commission, assisted the people of this nation to celebrations of that momentous event, and endeavor to bring home to every citizen who in this nation, under God, enjoys liberty, equality and an equal chance in the pursuit of happiness, the vital importance of this unique instrument.

It would have come into being had Freemasonry come to this country subsequent to, not before, its formation. No sensible man will claim the contrary. It is impossible not to think that Freemasonry had much to do with the spirit, if not the letter, of the fundamental law of the land, the most important enactment of the will of a people ever to be penned by human hands.

Of the fifty-five Deputies who, in eighty-seven working days, completed this instrument, thirty-one are known to have been members of the Fraternity. Of the thirty-nine who signed it on September 17, 1787, twenty are known to have been Masons.

Many of the fifty-five were brethren who had paid great attention to the Fraternity and whose influence in the Craft is felt to this day. Washington, first Master of his Lodge, Grand Master *pro tem* of Maryland when laying the cornerstone of the Capital; Benjamin Franklin, Grand Master in Pennsylvania; Gunning Bedford, Jr., first Grand Master of Delaware; John Blair, first Grand Master of Virginia, David Brearley, first Grand Master in New Jersey; William Davis, a Grand Master in North Carolina; Edmund Randolph, a Grand Master in Virginia and many others.

That Freemasonry meant much to the leaders of the Revolution is known from countless letters, documents, contemporary accounts of the Craft in the days of terrible struggle. That thirty-one Masons of fifty-five Deputies had the fundamental teachings of the Fraternity in mind when they labored to produce a fundamental law to act as a cement never to give way, between Peoples and States of greatly varying size, power, wealth, industry, climate, ideas and ideals, is not only understandable—it was inevitable.

The historic document bears within its

words the hall marks of Freemasonry, plain for the initiate to read, easy for the non-Mason to comprehend if he knows even the outlines of what Freemasonry is and for what it stands. Consider for a moment the Preamble:

*We, the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.*

"We, the People." Not "we, the rulers," not "we, the Deputies," not "we, the Governors," not "we, the wealthy, the powerful, the strong, the ruling class, the aristocrats," but "*We, the People.*" The note of democracy thus struck at the very outset is truly the Masonic teaching of meeting upon the level and parting upon the square without reference to creed or place or power or position.

"In order to form a more perfect Union." What Fraternity has always taught the blessings of a perfect union? Freemasonry. The Articles of Confederation which the Constitution was to supersede had not provided a perfect union. The Constitution did—a union which had been taught to thirty-one of the fifty-five as one of the blessings of the fraternal life, the life of brotherhood.

"Establish justice." Justice in the years that had gone was for the tyrant and the tyrant's underlings; for the people it was too often non-existent. Justice for the low as well as the high, for the citizen as well as for the patrician, for the little man as well as the great, was a new idea in government. But it was not a new idea in Freemasonry, which has always taught the importance of strict, impartial, blind justice between brother and brother, Lodge and Lodge—in the Constitution justice was carried into the life of the citizen as between man and man, and State and State.

"Insure domestic tranquility." From none more than from Masons could the doctrine of the blessings of unity be obtained. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Anciently was it written in the Scriptures and for two thousand years the world had not heeded it. But Freemasonry not only heeded it but taught it, and that "harmony which is the strength and support of all well regulated institutions" has been inculcated in Masonic Lodges since a day no man knoweth how old. It cannot be

doubted that the thirty-one who had seen Whig and Tory, rebel and patriot, rich and poor, righteous and sinful dwell together in unity in a Lodge, had the wonder in mind in the phrase "insure domestic tranquility".

"Provide for the common defense." Freemasonry has had no wars to fight, no weapons to raise. But the earliest gathering of Masons in Lodges was in defense of their common rights; their self-imposed restrictions on craftsmanship and skill were in defense of those who where worthy to style themselves Master Masons. In union is strength, because many may do what a few may not; this phrase, if less plainly originating in the Masonic Lodge, was nevertheless a principle of Masons long before the Constitution was thought of.

"Promote the general welfare." The phrase might well be a part of a Masonic ritual, for no human association does more to that end, or thinks more clearly upon the fact that the welfare of all is the welfare of the individual, the welfare of all. Freemasonry today, Freemasonry yesterday, Freemasonry as far as historic records in documentary from go (1390) has always looked after the "general welfare" of its brethren. It is the fundamental of brotherhood to go on foot and out of one's way to assist and serve. It is part of the teaching of the gentle Craft to aid a brother's welfare—not only the charity of alms, but of thought and understanding, of brotherly concern. It is ingrained in the very warp and woof of the Fraternity to think of a brother's welfare when on one's knees to Deity. "To promote the general welfare," not a phrase from any ritual, is a phrasing of the spirit of all Masonic ritual.

"To secure the blessings of liberty to ourselves and our posterity." "Liberty" meant first, freedom to worship God, unhampered by laws, unencumbered by legislation, untrammelled by a State religion. Nowhere in all the world has religious freedom been so championed as in the Masonic Lodge. From the day when the framers of the Old Charges declared that the only religion recognized in Freemasonry was "that natural religion in which all men agree" no religious test—other than an expression of a belief in Deity—has been demanded of any man who would become a Mason. He who worships the God of Abraham, he who kneels to Buddha, he to whom Allah is the One True God, and Mahomet his prophet, he

(Continued on the next page)

## The Constitution and Freemasonry

(Continued from the preceding page)

who subscribes to the doctrines of Confucius, as well as that mighty host who bow the head and bend the knee before the gentle Man of Galilee, are alike welcomed before the Altar of Freemasonry.

Liberty of thought is enhanced and encouraged in Freemasonry by the forbidding of all discussions of religion or politics. When a minority is overwhelmed by a majority, liberty of opinion is often throttled by its expression. In Freemasonry is neither minority nor majority on any question touching a man's religious beliefs, his political ideas or affiliations. He has complete liberty of conscience in Freemasonry—and the framers of the Constitution proposed and effected that he may have complete liberty of conscience in the new Union, as well as liberty from oppression, from tyranny, from laws not of his making or his desire.

Our Masonic forebears, and the historic men who were not of the Fraternity, in the Constitution declared for union, justice, tranquility, safety, welfare and liberty; all taught in Masonry long before the first colonies even dreamed of a civil union of colonies under the name of Sovereign States.

The Honorable Sol Bloom, Member of Congress from New York, member of Pacific Lodge No. 233, New York City, Honorary Member of the Grand Lodge of the District of Columbia, devoted brother to whom the Fraternity owes more than it may ever pay for his labors during the Washington Bicentennial Year, is now Director General of the United States Sesquicentennial Commission. In a radio address on "The Heart and Soul of the Constitution" he closed with these ringing words:

"That this nation is established upon the rock of God's favor and protection is proved, we devoutly believe, by its indestructibility. Time does not wear down nor eat away the eternal truths of the Constitution. War can not overturn the temple of our liberty so long as American sons are worthy of their forefathers. Instead of fading with age, the glory of the Constitution takes on new splendor with the passing of the centuries. The faith of the forefathers gave them strength to plan for the ages. May we, with equal faith, guard our birth right and hand it down to our posterity as their most precious heirloom—liberty, the immediate jewel of the soul."

They were addressed to all who might have ear to hear. But they might have been written for brethren of the Ancient Craft who have as a precious heritage, never to be lost to memory, the knowledge that in the Constitution of the United States are embodied the principles of Freemasonry, and that Freemasons, in a majority of both framers and signers, were its makers.

—*Bulletin of the Masonic Service Association.*

# THE PRACTICAL SIDE OF MASONRY

## PRUDENCE

Viewing the world today through the printed words as it appears in the daily, weekly and monthly publications and modern literature as well as the radio and other means of communication, it is evident that Prudence is something of a lost virtue. More than half the population of the world are either at war, one nation with another, or are ruled by fear of dictators who liquidate those who do not agree with their policies; even in our own United States, among other things, are the deaths and injuries due to automobile accidents that are greater annually than our casualties in the world war. Had men and nations made proper use of that great virtue, these things could not be.

Prudence is the opposite of recklessness, carelessness, aggression, rashness or haste; it is not cold, calculating selfishness, nor can it be used to satisfy the greed for power. There may be those who claim to be prudent but who are merely stingy and grasping; there may be those who claim to be prudent but who are in truth only deceitful. Then there is the indolent type that claims prudence as a virtue when it is only laziness; Prudence is the opposite of indolence.

Lacking prudence Kaiser Wilhelm with his gigantic German war machine defied the world, and he is now an exile and his country is ruled by a dictator who is as brutal and ruthless as any ancient tyrant; lacking prudence Stalin seeks to rule the Russians by fear and is himself afraid, for he can trust no one, not even his closet advisers, and as a result those whom he suspects are shot to death without trial, lest he himself be exterminated; lacking prudence Mussolini sends his armies into Spain to shoot down the loyalist defenders of the government, for he, too, is afraid, not of his own people, but of other nations.

A government to be successful must utilize all four of the cardinal virtues of Masonry, as these are as necessary to nations as to the individual. A people that would be free and enjoy the liberty and independence must have sagacity, foresight, and careful circumspection, all of which in a word, means Prudence. The people of a nation must be temperate in asserting its rights, economical in its expenses, bold,

brave, patient under reverses, undismayed by disasters and hopeful amid calamities.

"The wise in heart shall be called prudent" says the Proverb of Solomon, therefore Prudence is wisdom, wisdom that is conducive to moral virtue; the ability to regulate and discipline oneself through the exercise of reason; it implies caution, circumspection and economy especially in the practical things of life. Sometimes selfishness rules the man who would be Prudent and then he is cold and calculating instead, and as a result he is not as fortunate as he might have possibly been without it.

As a spiritual quality Prudence has been by the ancients considered as Providence, or the power of the Great Architect of the Universe. Upon our first admission into a Masonic Lodge we are told that Prudence is to teach us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudently determine on all things relative to our present as well as our future happiness.

—*The Masonic Analyst*

## "Stop, Look And Listen"

(Continued from page 268)

taining peace and harmony in his Lodge. One of the most delightful experiences that a Mason can have is to exercise his privilege as an individual member of his Lodge in keeping his Lodge united and in seeing that peace and harmony prevail. Try it some time. It takes very little effort and the result are very satisfying.

The warning in this message is that surprises come when least expected, and an internal Lodge issue, very innocent in itself, may develop into something that might threaten to be a serious disturbance to the peace and harmony of our entire organization. If Freemasons in the Philippines continue to work together in unity, the force of the individual members of any Lodge can and will maintain peace and harmony by regulating all differences that could possibly come up among the brethren.

As long as Freemasons work together in harmony, and as long as they are united, so long will Freemasonry have strength and power to overcome all attacks against the Fraternity from outside sources.



## ¡Yo no tengo tiempo; que otros lo hagan!

No es infrecuente oír de nuestros miembros esta peligrosa excusa—¡yo no tengo tiempo, que otros lo hagan!

Cuando en un taller oímos por primera vez a un hermano excusarse de este modo dijimos que ahí terminaba su utilidad para la institución.

Y es que habremos de tener en cuenta que la logia no es un lugar de desocupados a donde acuden tan sólo aquellos que no tienen otros trabajos a que dedicarse. Cuanto mas ocupado estuviere un masón tanto más se le necesitará en el taller, y tanto mas él necesitará de la compañía de sus camaradas y del ambiente de la logia.

Conocimos a un hermano que cuando iba a emprender algo grande o trascendental corría en busca de la logia o de sus miembros como a inspirarse al calor de su trato y de su compañía. El ambiente le preparaba la mente para los más elevados pensamientos.

Sin duda alguna, una logia no podría seguir existiendo si sus miembros estuvieran imbuidos de ese espíritu egoísta pretendiendo que los demás hagan el trabajo, ya que ellos—así dicen—no tienen suficiente tiempo para hacerlo.

Si siempre hiciéramos la cuenta de que el año tiene trescientos sesenta y cinco días y que el día tiene veinticuatro horas y empleáramos una hora al día al servicio de los intereses de la institución, inconscientemente habríamos dedicado trescientos sesenta y cinco horas al año al servicio masónico y... ¡lo que se podría hacer en trescientos sesenta y cinco horas!

Si en lugar de decir—YO NO TENGO TIEMPO—esos miembros dijeran—DEJADME QUE SEA EL PRIMERO EN HACERLO—no habría logias anémicas y sin vida que son un fracaso en su actuación.

Si hemos de intensificar la actuación masónica hemos de reducir a su mínima expresión el número de esos miembros que creen un deber de los otros y no suyo el llevar el peso de los trabajos alegando tener empleado su tiempo en otras ocupaciones.

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## PASIVIDAD SUICIDA

**E**L armamentismo es la consigna del día entre todos los pueblos de la tierra. No parece sino que los hombres tienen la convicción de que ya no será posible vivir sin la necesidad de matar. Es una megalomanía que se ha apoderado hasta de las inteligencias mas pasivas.

Han surgido a la superficie del mundo internacional algunas figuras bravuconas que en su delirio de grandezas y desenfrenada ambición van sembrando por todas partes el desasosiego y la ansiedad.

Se ha querido contemporizar con los sembradores de odios y el precio de esta contemporización es el envalentonamiento descarado de los que se creen temidos. Y el resultado es una carrera armamentista nunca igualada en la historia.

Y ante este espectáculo la masonería no se debe mantener indiferente. Su pasividad sería suicida. La humanidad, su cultura, su civilización, sus grandes conquistas en el mundo moral, sus grandes concepcio-

nes en el mundo ideológico, todo está amenazado. Se quiere que la humanidad vuelva a las edades oscuras de tiempos pretéritos y la masonería que ha surgido para sacar al hombre a un mundo de luz no ha de cruzarse de brazos.

Y no se diga que es inmiscuirse en la política nacional de los pueblos la acción masónica que se tome para echar abajo esas nuevas ideologías que no tienen otro objetivo que aherrojar la mente, la conciencia y la voluntad de los hombres. La acción masónica internacional se hace precisa. Estamos interesados por las mismas fuentes de la vida y hay peligro de que estas fuentes queden viciadas.

En aquellos pueblos donde la acción masónica pueda hacerse sentir sin dificultades debe surgir un movimiento intenso para coadyuvar con ese caudillaje espiritual que está tratando de salvar a la humanidad de la confusión tenebrosa en que la quiere sumir. Recordemos que sería suicida una pasividad en estos momentos trascendentales de nuestra existencia.

## HOMBRES Y NO ANDRAJOS DE HOMBRE

**U**N pueblo culto difícilmente podrá caer en la esclavitud. La esclavitud es síntoma de debilidad, y la cultura hace al hombre fuerte. El complejo de inferioridad no existe más que entre los hombres y pueblos no civilizados o poco civilizados, y por tanto, débiles en su cultura.

La masonería quiere a los hombres de fuerte textura moral. Afina en el individuo el sentido moral para hacerle hombre, y no mero harapo de hombre. Por lo mismo que el hombre no ha de vivir tan sólo para sí mismo sino también para los demás su sentido moral debe estar propiamente cultivado.

Y para cultivar este sentido moral en el hombre, la masonería ha dejado a un lado un mal comprendido pudor con que se han cubierto algunas instituciones, y ha descubierto o puesto al descubierto las lacras que han venido minando la existencia de la sociedad.

Desde luego que existen valores morales eternos que no cambian ni pueden cambiar, como no cambia

ni puede cambiar la naturaleza del hombre. Pero el mundo va cambiando y su interna estructura, su armazón moral, va sufriendo un proceso de evolución, y es nuestro deber ponernos al frente o a la vanguardia de este proceso.

El drama de los presentes días se está desarrollando por una porfía obstinada de esos secuestradores de conciencias que se llaman dictadores, como alguien los ha calificado, para hacer prevalecer sus fines siniestros por encima de las conquistas de la democracia. Nosotros como masones hemos de combatir con esta última; pero nuestras armas han de ser los valores culturales que siempre se han puesto frente a la reacción.

La divulgación de nuestros principios, la ejemplificación práctica de nuestras predicaciones, se hacen necesarios. Y para esto, para esta lucha a que asistimos no solamente como espectadores, sino como principales actores, necesitamos hombres y no andrajos de hombre.

## EDUCACION MASONICA

**D**ECÍA Don Fernando de los Ríos en una luminosa conferencia lo siguiente: "Quisimos educar al pueblo, escuchadlo bien. educar, porque instruir es mucho más fácil que educar, y a instruir le doy infinitamente menos valor que a educar. Cuando se educa a un hombre, se educa su sensibilidad, se educa lo más íntimo, lo más vital y esencial, la fuente de donde brota la intimidad que va a pasar a la vida a través de las acciones y de los pensamientos. No hay hombre educado si no tiene un corazón refinado, pero hay muchos monstruos instruídos."

En todas las disciplinas del saber la educación es la que prevalece y es la fuerza más poderosa para su debido influjo. La instrucción por lo mismo que no es más que acopio de conocimientos sin relación alguna con las facultades sensorias del alma no podría servirnos más que lo que nos serviría una dinamo al proporcionarnos la corriente eléctrica sin dirección ni guía que lo controle. La educación es la fuerza o energía que lo controla y que la da dirección y orientación juiciosa.

Y esto que es aplicable a las disciplinas del saber

lo es con mayor razón a la disciplina masónica. No basta que nos instruyamos en el arte real que de poco nos servirá. Se hace preciso que cultivemos nuestra educación masónica para mejor orientarnos en nuestra labor.

La instrucción masónica hará que la masonería se prepare para subir a las cumbres difíciles de la verdad; pero la educación masónica nos enseñará cómo movernos y orientarnos para llegar a la cúspide. El precio de nuestro salario como masones no es una mayor instrucción sino una mayor educación, porque en teniendo una mayor instrucción tan sólo se discurrir el tupido velo que nos envuelve en tinieblas, y en teniendo una mayor educación se llega a la fuente misma de la luz.

Hemos leído este pensamiento:—"Debemos servir a la masonería y no servirnos de la masonería."—Si nos hemos de limitar a recibir de la masonería la instrucción que se nos da, entonces no hacemos otra cosa que servirnos de la masonería. Si cultivamos una verdadera educación masónica, entonces servimos a la masonería.



# De Charla con Nuestros Hombres



## Nuestro Gran Instructor Ven. Her. Jose C. Velo recuerda a todas las logias el deber ineludible de ser eficientes en todas sus actuaciones.

**U**N pensador decía acertadamente que la masonería es la iniciación a la dignidad y grandezas humanas. En la sencilla organización de esta augusta orden todo tiende a este objetivo. Y el cargo de Gran Instructor es de los mas importantes si las logias han de tener siempre en cuenta la dignidad y grandezas humanas.

El Ven. Her. José C. Velo viene desempeñando este difícil cargo hace años. Y lo viene desempeñando a conciencia y con la complacencia de todos. Viene animado de un espíritu de superación y por eso su labor es eficientísima. Dicen que Martí solía decir que no había mayor felicidad que la de ser útil a los demás, y nuestro actual Gran Instructor tiene por guía este mismo sentimiento.

—¿Qué es lo que a su juicio caracteriza el éxito de una logia?

—Para el éxito real de una logia hay que tener en cuenta muchas cosas,— nos dice sin circunloquios.

—Como por ejemplo.....

—Algunos creen que se es necesario tener un buen número de solicitudes y desempeñar el trabajo ritualístico de una manera acabada, eficiente y agradable a todos. Otros creen que se es bastante con tener un buen número de miembros activos y oficiales eficientes. Otros opinan que el éxito de una logia depende en cumplir con sus obras de caridad y contar con un magnifico templo.

—.....

—Pero yo opino que si la logia ha de ser un éxito debe procurar en primer lugar que haya eficiencia en su organización y administración.

—.....

—Y empleo la palabra **eficiencia** porque no creo que otra pueda ser sustituida o empleada en su lugar. Por lo mismo que **masonería** es sinónima de **trabajo** quiero enfatizar la palabra **eficiencia**, porque en habiendo eficiencia en nuestras logias necesariamente habrá eficiencia en nuestro trabajo.

—.....

—Y la eficiencia es tan necesaria para una logia masónica como lo es

para cualquier otra actividad humana. Una entidad mercantil, una carrera profesional, cualquier otra disciplina que no se lleve con eficiencia ha de languidecer.

—.....

—Si no hay eficiencia en la organización y administración de nuestras logias el interés y los entusiasmos de sus miembros desaparecerán.

—.....

—También es necesario para el éxito de una logia el procurar que la labor de la misma tenga algún objetivo y que la logia desarrolle un programa de acción que tienda a alcanzar ese objetivo.

—.....

—Debemos, desde luego, procurar que haya un trabajo ritualístico eficiente e instructivo. El ánimo de los miembros decae inmediatamente cuando observan que el trabajo ritualístico no les causa ya ninguna impresión.

—.....

—Las finanzas de la logia deberán también estar propiamente administradas. Se hace imperativo que los oficiales correspondientes preparen un razonado presupuesto para la sabia economía de la logia. Una logia que sea un fracaso financiero no puede ser un éxito en su labor masónica.

—.....

—No se debe desatender el auxilio masónico para los hermanos necesitados y para esto los oficiales deberán procurar que la logia cuente siempre con un fondo al efecto.

—.....

—Tampoco se debe descuidar la instrucción y educación masónicas. Una logia eficiente ha de tener siempre un programa definido de cultura y educación masónicas.

—.....

—Yo sugeriría el sistema de conferencias no solamente por hermanos masones sino también por cualquiera que quisiera hacerlo y sobre cualquier tema. ¡Oh si pudiéramos convertir las logias en verdaderos ateneos!

—.....

—También deben los oficiales tener un plan definido sobre sus actividades

sociales. Debemos vivir no tan sólo para nosotros mismos, sino también para la comunidad, y para esto es muy necesario que se prepare un programa de servicio masónico eficiente y comprensivo.

—.....

—Desde luego que una logia puede tener otros objetivos; pero si sus oficiales tuvieran en cuenta en su organización y administración lo que vendría diciendo y procurasen que su actuación se desarrollase por esos derroteros, la logia no sería nunca un fracaso.

—.....

—También es importante tener en cuenta el grado de cooperación y colaboración entre oficiales y miembros. Si un hermano no está dispuesto a sacrificar parte de su tiempo en beneficio de la logia hará un bien no aceptando ningún puesto. El elegido o nombrado para un puesto debe tomar muy a serio el cargo. No debe aceptar el cargo por el cargo mismo. Debe aceptar el cargo si está animado del espíritu de servir que el cargo implica. No se debe tolerar que alguien ocupe un cargo por una mera ostentación.

—.....

—Y esto mismo cabe decir de los comités que se nombran. El Venerable Maestro debe ser muy cuidadoso en la selección de los miembros de los varios comités de su logia. El trabajo de la logia regularmente se lleva a cabo en comités y si los miembros de éstos no son eficientes la labor tiene que ser necesariamente pobre.

—.....

—Los oficiales deben tener siempre presente que si la logia los ha elegido ha sido porque esperan de ellos eficiencia en su actuación, y esta misma eficiencia que la logia espera de ellos deben exigir de los varios comités.

—.....

—Antes de terminar quisiera recordar a los oficiales de nuestras logias que cuando confieren algún grado o ejecutan cualquier otra ceremonia el acto es un verdadero rito y no un vano espectáculo mas o menos interesante.

# CON EL MAZO Y EL CINCEL

EL MANUSCRITO REGIO DE HALLIWELL

(Tomado de la Revista Masónica de Chile)

(Conclusión)

## Artículo décimo tercio

El artículo décimo tercio, así Dios me salve,  
Es, que si el Maestro tiene un aprendiz,  
Lo instruya por completo  
Y le enseñe los puntos y medidas,  
Para que hábilmente ejerza el oficio  
Por doquiera que vaya bajo el sol.

## Artículo décimo cuarto

El artículo décimo cuarto, por buena razón,  
Enseña cómo debe conducirse el Maestro:  
No debe tomar aprendiz  
Sino cuando tenga diversas obras que hacer,  
Para que pueda, dentro de su término,  
Aprender de él los diversos puntos.

## Artículo décimo quinto

El artículo décimo quinto es el último  
Y amigo es del Maestro;  
Ha de enseñar al aprendiz de modo que por nadie  
Profiera ni sostenga una falsedad,  
Ni apoye a sus compañeros en tal pecado.  
Por ningún bien que pueda ganar;  
Ni les permita jurar en falso,  
Por temor a la suerte de sus almas;  
No sea que la Fraternidad sufra vergüenza,  
Y mucho vituperio.

## Punto primero

En esta Asamblea se ordenaron otros puntos,  
De grandes señores y también de maestros;  
Que quien conozca este oficio y adquiera dignidad,  
Amará siempre bien a Dios y a la Santa Iglesia,  
Y asimismo a su Maestro o con quien está,  
Dondequiera que vaya, en campo o bosque;  
Y a sus compañeros amará también,  
Pues la Fraternidad le tratará como él la trate.

## Punto segundo

El segundo punto, como os digo,  
Es que el masón trabaje los días hábiles  
Tan fielmente como sepa o pueda,  
A fin de merecer su salario el día de fiesta;

Y honradamente ejecutará su tarea,  
Para ser digno de la recompensa.

## Punto tercero

El tercer punto debe severamente  
Ser bien sabido por los aprendices;  
Las decisiones de sus maestros guardarán y callarán,  
Y las de sus compañeros, con buen propósito.  
Los secretos de la Cámara no revelarán a ninguno,  
Ni nada que se hiciera en la Logia;  
Cualquiera cosa que oigan o vean hacer,  
No la digan a nadie, vayan a donde fueren;  
Y los acuerdos de todos y cada uno  
Guardarán bien y con gran honor,  
Para que no les venga menosprecio,  
Ni a la Fraternidad gran menoscabo.

## Punto cuarto

El cuarto punto también nos enseña,  
Que ningún hombre debe ser falso con sus compañeros;  
Ni debe sostener ningún error  
Contra la Fraternidad, sino dejarlos pasar;  
No causará perjuicio alguno  
A su Maestro, ni tampoco a sus compañeros;  
Y para que el aprendiz guarde respeto,  
Deberá cumplir la misma ley.

## Punto quinto

El quinto punto es, sin duda alguna,  
Que cuando el masón tome su paga  
Del maestro, según le esté señalada,  
Lo haga con mucha mansedumbre, como debe ser;  
También debe el maestro, por buenas razones,  
Darle aviso lealmente a solas  
Cuando no quiera proporcionarle más trabajo,  
Como lo había hecho antes;  
A esta orden no deberá desobedecer,  
Si tiene interés en prosperar.

## Punto sexto

El sexto punto es bueno que lo conozcan.  
Tanto los altos como los humildes,  
Pues tales casos pueden ocurrir,  
Entre los masones de todas clases,  
Por envidia u odio mortal.  
Que a menudo se suscitan graves debates.  
Entonces debe el masón si le es posible,

Hacer que se reúnan un día dado;  
Mas no fijará fecha para la reconciliación

Tal que caiga en día de trabajo;  
Entre los de fiesta puede hallar muy bien  
Lugar bastante para hacer las paces,  
A fin de que en los días comunes  
No se interrumpa la obra con tales asuntos  
De tal manera, pues, los ha de conducir,  
Que se conserven firmes en la ley de Dios.

## Punto séptimo

El séptimo punto bien debéis recordar,  
Durante toda la vida que os conceda Dios  
Pues prescribe de modo muy claro  
Que no yaceréis con la mujer de vuestro maestro,  
Ni con la de vuestro compañero, en forma alguna,  
Para que la Fraternidad no sufra desdoro;  
Ni con la concubina de un compañero;  
Que no desearíais que hicieran con la vuestra.  
La pena de ello será seguramente,  
Que el aprendiz cumpla otros siete años  
Si faltare a alguno de estos preceptos;  
De tal modo será entonces castigado,  
Y así, pondrá excesivo esmero  
Para no incurrir en pecado tan feo y mortal.

## Punto octavo

Del octavo punto puedes estar seguro  
Si en ello tiene algún cuidado;  
A tu maestro has de ser fiel  
Y de eso nunca te arrepentirás;  
Debes ser buen mediador  
Entre tu maestro y tus leales compañeros;  
Y llevar a cabo con honradez cuanto puedas  
En bien y provecho de ambas partes.

## Punto noveno

El noveno punto lo llamaremos;  
Que quien sea mayordomo de nuestra sala,  
Cuando estemos en asamblea, juntos  
Sirva a unos y a otros con jovial continente;  
Buenos compañeros, lo debéis saber;  
Pues al ser mayordomos por turno  
Semana tras semana, sin duda alguna.

(Continúa en la página siguiente)

# CON EL MAZO Y EL CINCEL

(Continuación de la pagina anterior)

Habéis de pasar de uno a otro lado  
Amablemente sirviéndonos a todos  
Como si fuésemos hermana y hermano.  
Ninguno se aprovechará a costa ajena  
Sin sufrir carga ninguna  
Pues todos deben por igual contribuir  
Al gasto, sea cual fuere.  
Cuidad de pagar a todo el mundo  
Los víveres que hayáis consumido,  
Para que ninguna reclamación os hagan  
Ni a vuestros compañeros en grado al-  
guno;

A hombre o mujer, sean quienes fueren,  
Pagaréis bien y lealmente, pues tal es  
nuestra voluntad;

Tú y tu compañero llevaréis buena  
cuenta

De todo gasto que hagáis,  
Para que ni el compañero se averi-  
güenze

Ni tú vengas a sufrir gran vituperio.  
Tan exactas cuentas debéis llevar  
De los efectos que hayáis tomado,  
Así como de los que consumáis de vues-  
tro hermano,

Dónde, cómo y para que fin;  
Estas cuentas presentaréis  
Siempre que vuestros hermanos lo pidan.

## Punto décimo

El décimo enseña muy buena vida  
A los que no quieran cuidados ni trastor-  
nos;

Pues si el masón se conduce mal,  
Y en sus obras es falso, y ciertamente  
Con su desleal proceder  
Perjudicare sin razón a sus hermanos,  
Muchas veces sufrirá grave daño,  
Y producirá tacha a la Fraternidad.  
Si hiciere a la Institución tal villanía,  
Seguramente no le hagáis favor alguno,  
Ni le sostengáis en su malvada vida.

Para que no hayáis penas ni sinsabores;  
Mas con él no permitiréis demora  
Y desde luego le obligaréis

A que comparezca donde queráis,  
En el lugar que fuere, bajo o alto;  
Para la siguiente asamblea le citaréis,  
A que comparezca ante todos sus herma-  
nos

Y si ante ellos no se presentare,  
Será forzosamente echado de la Frater-  
nidad;

Y se le castigará según la ley  
Que fué hecha en los antiguos tiempos.

## Punto undécimo

El undécimo punto es de buena discre-  
ción,  
Como podéis saber por buenas razones;  
El masón que en este oficio sea instruí-  
do,  
Y viere a un compañero labrando una  
piedra,

A punto de echarla a perder,  
Debe enmendarla si pudiere  
Y enseñarle la manera de hacerla,  
Para que toda la obra no se arruine,  
Con facilidad debe mostrarle el modo de  
remediarla,  
Con buenas razones como Dios se las ha  
dado;

En nombre del que está sentado arriba,  
Con dulces palabras cultivará su cariño.

## Punto duodécimo

El duodécimo punto de gran realeza;  
Que cuando la asamblea se esté celebra-  
ndo,

Habrán maestros y también compañeros  
Así como otros grandes señores;  
Y asistirá el Sheriff del Condado,  
Y el Alcalde de la ciudad,  
Y Caballeros y Escuderos,  
Y otros principales, según veréis;  
Las Ordenanzas que allí se hicieren,  
Las mantendrán todos de mancomún  
Contra todo hombre, quienquiera que  
sea,

Que pertenezca a la Fraternidad como  
miembro libre,  
Pues si alguna falta contra ella cometie-  
re,  
Será puesto bajo la custodia de aquéllos.

## Punto décimo tercio

El punto décimo tercio es para noso-  
tros muy querido;

Jurará el compañero no ser ladrón  
Ni encubrir a ninguno en su mala obra,  
Por ningún bien que haya secuestrado,  
Si lo supiere o lo viere;  
Sin consideración a su fortuna ni a su  
familia.

## Punto décimo cuarto

El décimo cuarto punto es muy buena  
ley

Para aquel que la sepa respetar;  
Un juramento fiel y leal debe prestar  
A su maestro y compañeros que con él  
estén;

Debe ser firme y honrado en cumplir  
Todas sus órdenes, dondequiera que  
vaya,

Y a su señor natural el Rey  
Guardar fidelidad sobre todas las cosas.  
Todos los puntos que anteceden debéis  
jurar.

Cumplir bien y, fielmente,  
Y todos habéis de prestar el mismo jura-  
mento

De los masones, ya os plazca o no,  
Sobre todos los puntos aquí escritos  
Que han sido ordenados con muy buenas  
razones.

Y se inquirirá de todos los hermanos  
Si entre los suyos llega a su noticia  
Que alguno haya sido culpable  
Especialmente contra alguno de estos  
puntos;  
Y sea quien fuere, búsquenlo,  
Y condúzcanlo ante la asamblea.

## Punto décimo quinto

El décimo quinto punto es muy buena  
disposición

Para los que juren obedecerla;  
Esta ordenanza fué acordada en la  
asamblea

De grandes señores y maestros, según  
queda dicho;

Para aquel que sea desobediente, en ver-  
dad,

Contra las disposiciones contenidas  
En estos artículos que allí se promulga-  
ron,

Por grandes Señores y masones congre-  
gados.

Si se le probaren abiertamente a alguno  
Ante la asamblea algún día,

Y no ofrece reparación de sus culpas,  
Entonces debe salir de la Fraternidad;  
Y de consiguiente, renunciar al oficio de  
albañil,

Y jurar que nunca más lo ejercerá.  
Pero si se prestare a ofrecer repara-  
ción

Y prometiére no ofender nuevamente al  
gremio,

Y luego faltare a su compromiso,  
El Sheriff lo detendrá

Y lo encerrará en profunda cárcel  
Por el delito cometido,

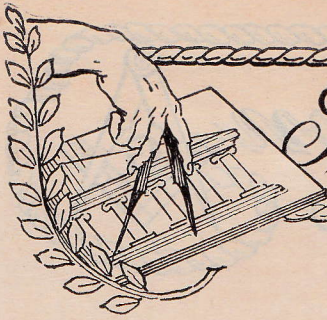
Y pondrá sus bienes y ganados,  
En manos del rey, todos y cada uno,  
Y lo mantendrá en tal estado

Mientras Su Majestad otra cosa dispon-  
ga.

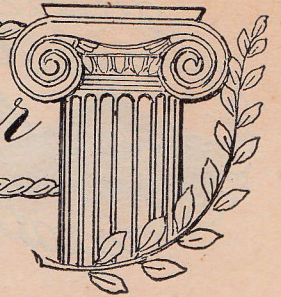
Termina el Manuscrito Regio de Halli-  
well, como ya dijimos, con diversas re-  
glas que el h. Poole clasifica "de etique-  
ta," pues se refieren al comportamiento  
en las comidas y con los superiores, y  
contienen recomendaciones para incul-  
car hábitos de pulcritud y de limpieza.

Los quince artículos y los quince pun-  
tos, forman la parte estrictamente ma-  
sónica del documento, y aunque es crite-  
rio general, repetimos, que este manus-  
crito es una copia, arreglada sobre todo  
en la forma rimada, de otro documento  
mucho más antiguo, mientras este últi-  
mo no salga a luz, el Manuscrito Regio  
es la versión más antigua de los *Precep-  
tos del Francmasón*.

Su grande importancia se fundamen-  
ta, entre otras causas, en esta circuns-  
tancia.



# Sobre la Plancha de Trazar



## ESCUELA DE LIBERTAD

(Tomado de ARIEL)

**E**N un crepúsculo primaveral, Bernardino de Saint-Pierre, el inmortal autor de "Pablo y Virginia," en unión de su padre, miraban embebecidos la aguja airosa de una catedral que, como una lanza blandida por un gigante, pretendía romper el azul cortinaje del firmamento.

Cuando después de desvanecido la sensación mágica, se comunicaron sus impresiones, hallaron que muy distinto había sido el motivo de su arrobamiento; pues mientras el padre que era Arquitecto había contemplado los arabescos y la esbeltéz de la torre, el alma artística del hijo se había deleitado con el madrigal romántico de una golondrina que grácilmente trazaba en el azul la quimera de su vuelo.

Cada alma había seguido su vocación y cada pupila halló en el mismo fragmento de cielo el objeto de un diverso ideal.

Así en nuestra augusta asociación, donde existe la libertad de pensar, donde se acata el libre exámen, cada alma sigue su vocación y halla en un mismo recinto el objeto de un diverso ideal.

¿Podría decir lo mismo el católico que todo tiene que verlo con los ojos del café o con el lente negro del dogma fermentado?

Escuela de libertad, la Masonería admite en su seno a todos los hombres, sin distinción de razas ni de creencias.

La Masonería respeta la libertad de pensamiento y su libre expresión; los más grandes reformadores han sido masones.

¿De dónde surgió el racionalismo?

¿Dónde se gestó la Revolución Francesa?

¿Acaso los grandes movimientos libertarios, como el de Hidalgo y el de Juárez, no tuvieron por cuna la logia?

El catolicismo condena en Constancia a Juan Huss y a Jerónimo de Praga, precursores de la Reforma Religiosa a las llamas de la hoguera; anatematiza un siglo después a Lutero y a Melanción en sus famosas dietas de Worms y de Espira; aterroriza al mundo con su tribunal de la "SANTA INQUISICION"

en cuyas mazmorras se consumieron tantos mártires del progreso; repite las carnicerías mosaicas de las épocas de los faraones en la trágica noche de San Bartolomé en el año funesto de 1572 bajo el reinado del intolerante Carlos IX y de Catalina de Médicis; al grito de ¡religión y fueros! ensan-

das las puertas del infierno, dando el más rotundo mentís el Rabí de Galilea, prevalecen sobre la Iglesia, arma la mano homicida de un fanático de sexualidad no definida, para segar la existencia preciosa de uno de nuestros más grandes revolucionarios, y al grito de ¡Viva Cristo Rey! una vez más llena de luto el corazón de la Patria con la sublevación de los **cristeros**, jefaturada en muchos lugares por los mismos sacerdotes.

¿No es verdad ilustrísimo Obispo de Huejutla, reverendo Pbro. Pro Juárez merecidamente ejecutado, y respetable madre Conchita que las sotanas, la mitra y el hábito monjil, no pueden avenirse a la obra de la revolución?

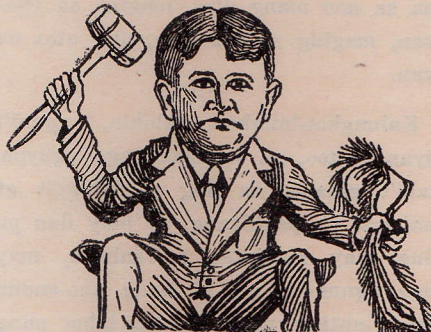
¿Consideráis que pueda de buena fe pertenecer a la Masonería, el que reconociendo como autoridad suprema al Papa, exclame con San Agustín: "Habló Roma, la causa ha terminado?"

Es el momento de unir nuestras manos, estrechamente, fraternalmente para formar la simbólica cadena que nos hace fuertes, porque en la sombra acecha el enemigo común; el que siendo enemigo de la libertad, tiene que serlo de la Masonería que es escuela de libertades.

Ese enemigo es el clero.

Las Logias han sido siempre la cuna de las grandes causas.

Ven. Her. William H. Beedle



Con el malleto en la diestra  
y en la siniestra una joya  
pone Beedle bien inhiesta  
la bandera de su logia

griente nuestra querida Patria en la "Guerra de Reforma"; y en pleno triunfo de la revolución, cuando se da cuenta que en nuestra República el poder temporal del Vaticano se bambolea y

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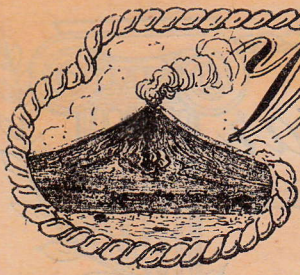
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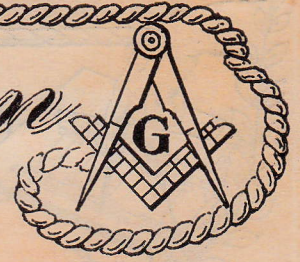


# Vernacular Section

## ANG DAKILANG MONUMENTO

Akda ni CARLOS RONQUILLO

(Katapusan)



Sa kaunti pang pagpapaubaya ay magigisnan na lang at sukat, na guho at durog-durog ang dakilang Monumento.

Walang likat ang kanilang pagpala-kol.

Sa araw at gabi, lalong-lalo na nga sa kailaliman ng gabi, ay hindi tinatantanan ang pagpalakol at pagbungkal.

At kay lungkot! Sa ganyan nilang gawa ay nanonood lamang na nakahalukip ang mga alagad ng Kalayaan, at kung minsan ay nakikitulong pa! Hindi masama ang magpaumanhin. Tama ang pagpaparaan. May kalayaan kung ipinaminminsala na sa mga dakilang gawain ng Masoneria. Ang pagpapamaanhin nga ay hindi umaabot hanggang sa paghahalukip sa harap ng pagpalakol sa dakilang Monumento. At ang pagtulong, and pakikisama sa kawan ng mga panatikong kinakasangkapan ng mga kaaway ng Liwanag, ang ganyang gawi at kagagawan ay mali, hindi tama, isang sinsay na pagpapamaanhin at tunay na salaring paghahalukip.

Nalilimutan na baga ang sabi ni Plaridel, na wala ngang kaaway ang Masoneria, nguni't kinakaaway naman ng simbahan at kapisanan ng mga katoliko, tanging simbahang siyang tanging umaaway at sumusumpa sa Masoneria? Lahat nga ng samahan at simbahan, lahat nang pananampalataya, kahi't na ano, ay hindi itinuturing at hindi kinakaaway, ni hindi kinapootan ng Masoneria. Lahat na ay may kalayaan. Lahat ay dapat na ipagpitaganan. Nguni't kung kinakaaway ka, at walang tantang pinauulanan ka ng punglo, ay walang alinlangang dapat kang magtanggol. At habang may labanan, ang sino mang matapat na alagad ng Liwanag ay hin-

di tamang maghalukip, at lalong hindi tamang makisali at makisama sa mga nagpapaulan ng punglo sa Masoneriang nagtatanggol lamang.

At habang nanunudla ang kaaway, at habang nagtatanggol ang mga kapatid, ang tinatawag na pagpapamaanhin at pagpaparaan at pagbibigay laya sa iba, pati na rin sa umaaway sa iyo, ay mali, labag sa katutubong bait, hindi tama sa ano mang utos, maging sa Dios man, maging sa tao man, ang utos na iyan.

Kalungkot-lungkot sabihin, nguni't siyang totoo, na magpahangga ngayon, kahi't ginawa na ang paghihigpit at maingat na paghirang, ay may ilan pa ring may kuwintas at kalmen, may mga agnus-dei pa, at kung ano-anong anting-anting, na "laban sa lahat nang tukso." Ngunit ang mga kapatid na iyan ay may paniwalang iba ang katoliko at iba naman ang mason, at ang dalawang iyan ay hindi magkaaway. Maaari ngang maging mabuting mason, ayon sa palagay nila, ang isang katoliko. Totoo. Sadyang sa mga panahong mang yaon ay may mga paring nangagsipagmason. Nguni't ang mga paring yaon at ang mga katolikong nagsipagmason ay pawang makapilipino, tunay na anti-prayle, magi-

ting ding gaya ng sino man. At ganyan na lamang ang kagitingan, na sila na rin ang nagsibihag sa mga prayle pati na sa mga probinsial, at mga obispo, at mga katotohanang hindi maitatangi nino man, at katotohanang walang ibang pinatutunayan kundi ang katoliko at ang mason ay nabubuo at nagiging iisa lamang sa pagkapilipinong magiting at masintahin sa Inang Bayan, Mapagkikilala ngang ang pagkakatoliko ay may dalawang uri: isang katolikong makabayan. Maari ngang maging makabayan din ang isang katoliko. Nguni't mahirap na maging makabayan ang isang makasimbahang bulag, na napakakasangkapan lamang sa mga kaaway ng lahi at ng Kalayaan. At ito ang batong kailan man ay hindi maaaring pakinisin. At iyan ang tunay na kahambing ng mga masong may kalmen at agnus-dei.

Ano ngang mason iyan na kasangkapan lamang?

Ang pagpapakasangkapan ay kawalan ng dangal. At ang masong hindi maalam magmahal sa sariling karangalan ay mason lamang, sa pangalan.

Tunay nga na malaya sa pananampalataya ang sino man. Diyan ay walang pagtatalo. Nguni't tunay man iyan ay tunay rin namang ang pagpapakasangkapan, ang hindi pagmamahal sa sariling karangalan, ang paghahalukip at pagpapamaanhin sa humahamak sa iyo, sa pumupukpok sa ulo mo at sa walang pagod na umaayop sa iyo at nagpapaulan ng sapin-saping sumpa, ay hindi angkop at hindi tama sa mga dakilang simulain ng Masoneria.

Ang atas na "mahalin mo ang iyong kapuwa, pati na rin ng iyong kaaway" ay hindi dumarating, at lalong hindi dapat lumampas sa hangganan ng kadakilaang asal, pagmamahal sa sariling dañgal at hindi nangangahulugan ng "bayaan mong tampalin ka."

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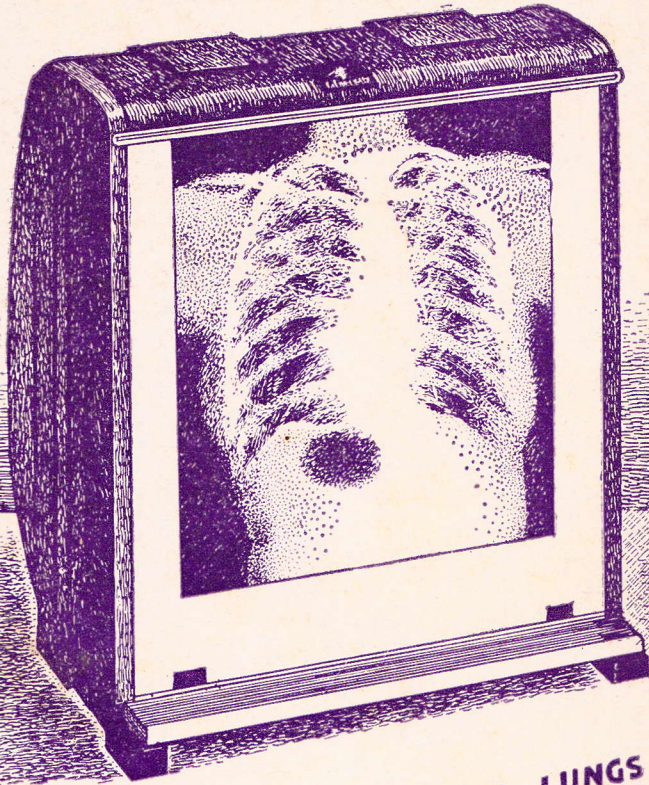
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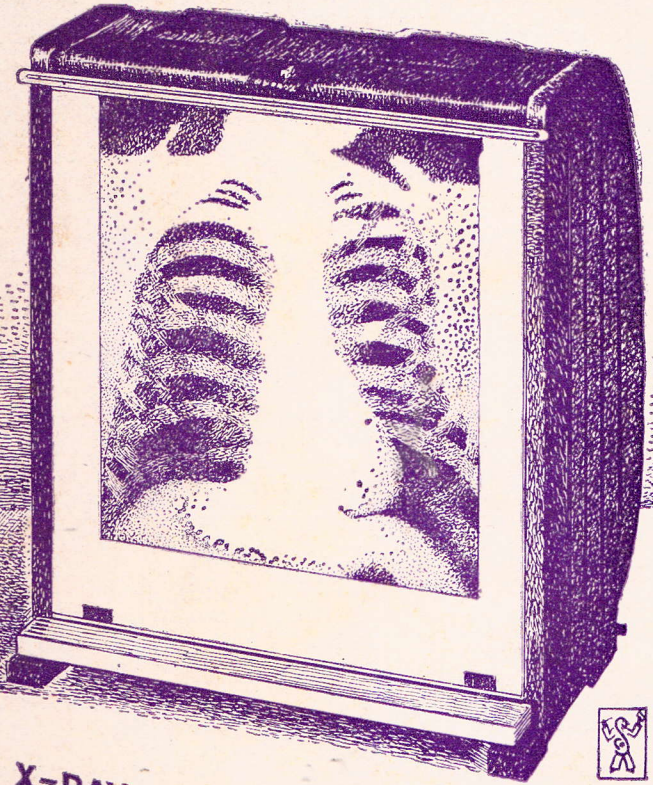
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# TUBERCULOSIS — ITS MANAGEMENT

**Y**OU must not wait for a cough to appear, nor for that spot of blood to show up in your sputum to know that you are the victim of this most insidious of all diseases—for, by this time the condition of your infection will be so far advanced that its complete cure will become a pure gamble.

Many persons are carriers of tuberculosis without suspecting it. They think they suffer only from chronic cough, asthma, or husky throat, while all this time they are unknowingly spreading tuberculin germs among people with whom they mingle. If anyone in your home shows the above symptoms, consult your doctor at once. Should he advise tuberculin tests or X-ray chest examinations, don't wait. *Early discovery is the best road to early recovery.*

Not all the people in the first stages of tuberculosis show the early symptoms. This is especially true of younger persons. More than one-fourth of them reveal no symptoms until the disease has made unmistakable progress. Physical examinations occasionally lead the doctor to suspect the presence of early tuberculosis. If there is any doubt, X-ray pictures will tell whether or not the suspicion is correct.

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